



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 2.

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Poetry.

FOR THE "WESTERN STANDARD."

Salutation to the Fourth of July.

Auspicious day of freedom's birth,
All hail thy yearly dawn!
Columbia greets thee—Glorious Fourth,—
Her Independence morn.
While thund'ring guns shake earth and skies
When thy return appears,
What thrilling scenes, like spectres rise,—
Those scenes of former years.
When rifle's crack and cannon's roar
Spoke death in every tone;
And groaning, dying men in gore,
Fell prone, like grass when mown.
Those scenes of mental, mortal strife
Of minds with passions wrung;
When wrong and right, and death and life,
In even balance hung.
When husbands, fathers, brothers, sons,—
(Although midst tears and sighs)
Each offered all. God bless! They won
Our country. Noble prize!
Through all these acts, our sires we view,
And fancy they return;
And bid us like themselves—be true,
Like them—all cravens spurn.
'Till truth and righteousness shall reign,
O'er every land and sea;
And all men about the joyful strain,—
"The Truth" has made us free.

PHILO.

FOR THE "WESTERN STANDARD."

THE

PRINCIPLES OF THE GOSPEL.

BY

Charles Wesley Wandell.

CHAPTER IV.

[CONTINUED.]

Baptism is that ordinance in which the blood of the atonement is effectually applied to the believing penitent to wash away his sins.
God's word teaches us that Christ came to save mankind, and that the blood of Jesus cleanseth from all sin. Yet that purification and salvation, though with respect to the original transgression is unconditional on our part, yet with regard to the actual sins of men it is conditional: hence the Scriptures in speaking of the resurrection of the body saith. (See 1 Cor. xv: 20—22.) "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." This and various corresponding passages in the sacred word, all of which are speaking directly of the resurrection of the body, plainly declare to us, that the atonement of Christ as far as Adam's transgression is concerned, is unconditional and universal. And by this we are reminded of those solemn words uttered by our Savior in Jno. v: 28, 29. "The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Therefore, remember that however wicked the sinner may be, the grave cannot hide him in that day; the sea can not cover him; hell itself cannot hold him; but whatever his condition may be, in that day his mortal shall put on immortality, and he in his flesh must stand before God to be judged, not for Adam's transgression, but for the deeds done in the body. Then if it is found recorded in the books which shall at that time be opened, that he has complied with the conditions of salvation from actual sin; if it is found therein that through his obedience to the gospel of Jesus Christ the blood of atonement has been applied to him even to the washing away of his sins, then it will be well for him; if not, then woe unto such, for there shall be weeping and gnashing of teeth, where the worm dieth not, and the fire is not quenched. Now when the Redeemer, commissioned his apostles, he com-

manded them to preach repentance and remission of sins among all nations, Luke xxiv: 47, saying, that he that believed and was baptized should be saved. Mark xvi: 16. And a few days afterward he promised, by the mouth of Peter, the Holy Ghost unto all believers who should repent and be baptized for the remission of sins according to the foregoing conditions. Thus showing that the blood of the atonement was only to be applied through the first four principles of the gospel, which I have already shown from Heb. vi: 1, 2, to be faith, repentance, baptism, and the laying on of hands; the reception of and obedience to which prepared them through endurance unto the end, to enter into the last two, namely; the resurrection of the dead, and an eternal reward hereafter.

It is necessary, in this place, to briefly notice the first two principles, namely, faith and repentance.

Faith is necessarily the first principle of the gospel, and is generally so named in the Scriptures, although in two or three places it is mentioned after repentance.

That faith is the first principle of the doctrine of Christ is evident from the nature of the thing itself. For it is plain to our reason that no man would obey the commandments of Jesus Christ unless he believed those commands to be obligatory upon him. Christians refuse to obey the Alkoran of Mohammed for the simple reason, that they do not believe it.—Atheists refuse to obey the Bible because they do not believe it to be true. Many who believed the preaching of the Savior, obeyed his commandments; of those who did not believe in him, none obeyed them. From these observations you perceive that in all cases which require the exercise of thought, the mind must consent before the person can act. Therefore, as reflection teaches us that no one can receive the gospel except through faith, the reason why faith is the first principle thereof appears. It teaches us also that faith is not placed in the Christian system arbitrarily, to, as it were, tax our reason, as some suppose, but that its position there is the result of absolute necessity.

As the testimony of Jesus and his disciples were chiefly directed against the wickedness and hypocrisy of the people, and as they faithfully warned them to flee from the wrath to come; it follows as a matter of course, that as soon as they believed their testimony they would repent; that is, that they would turn away from their corrupt religious systems, their pride, covetousness, and open and secret abominations, and turn with all their heart to seek the Lord their God. This is but the certain result of a true faith in Jesus Christ, and therefore it of necessity takes its place in the Christian system, as its second fundamental principle. Who then can not see, that faith and repentance must in all cases go before baptism? And we also find that in the days of the apostles, these two qualifications were all that were required to prepare the sinner to receive that ordinance.

Having bestowed upon faith and repentance a mere passing remark, for they are plain enough to be understood by all without an elaborate exposition, we again take up the ordinance of baptism, which we have already shown to be the third elementary principle of the gospel. We have observed that faith and repentance of necessity occupy certain positions in the gospel system; but when we come to baptism it is not so. The Almighty could have introduced any other thing into the gospel plan than the one he did introduce, and for the same end. For instance he could have ordained, that he that believed and repented and come to an altar, or a prayer-bench, to be prayed for, should receive forgiveness of sins through the atoning blood of the Redeemer; however he made no such appointment. We beg pardon for the allusion. But he instituted baptism, and established it in his church by a positive enactment, and still maintains it there by the most sacred guarantees of the Scriptures; Go ye therefore and teach all nations, baptizing

them, in the language of Jesus. Mat. xxviii: 19. But why did he institute baptism? I answer, because ordinance that is a proper representation of his death, burial, and resurrection. For as he was dead and buried in the sepulchre, so those who desire to become his disciples must go down into the watery element and be buried in it; as Paul saith in Rom. vi: 3, 4, Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?—Therefore we are buried with him by baptism into death: and as he in the grave put off mortality, so they in the liquid grave put off the body of sin, as Paul saith in the 6th verse; Knowing this, that our old man is crucified with him, that the body of sin might be destroyed: and as he arose from the dead clothed upon with immortality, even so they should arise from the waters of baptism to newness of life; as the same apostle saith in verses 4 and 5: That like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Also in Col. 2: 12, 13. Buried with him in baptism, wherein ye are also risen with him through the faith and operation of God who hath raised him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Now, if we desire to know the time, and the manner, in which the blood of atonement is effectually applied to the sinner to wash away his sins, we have it plainly stated in the foregoing.

The time.—After faith and Repentance.
The manner.—Through baptism in the name of Jesus.

Those that perceive the truth of this doctrine, can also understand why the Scriptures invariably speak of baptism as being for the remission of sins: for though water in and of itself cannot purify the heart, yet it is that which God has chosen to represent the blood of atonement, and he that receives it with a true faith and repentance does therein receive the remission of sins in the name of Jesus.

(To be Continued.)

Asbestos.

This is one of the most singular productions of nature. Formed of the hardest rock elements—of silica and magnesia with a little alumina of lime, its texture is such that one would suppose it to consist of vegetable fibre. Its splinters, the facility with which we can separate the filaments, which are extremely delicate, flexible and elastic, can only be compared to liat or white cotton thread of the most beautiful kind. It is sometimes, on the contrary, hard, brittle and colored in a way to be confounded with fragments of wood broken in splinters. In these two cases it is marked by very opposite characteristics; in one the tenacity of strength of so firm a thread, in the other a woody texture, and sometimes sufficient hardness even to scratch glass. Now compact and elastic as cork, here in masses of a dirty white, like that of dried paste, and there with filaments like locks of hair, it received from mineralogists of old, the different names of mountain cork, leather and fossil paper. Chemists call it living linen, or salamandrine wool.

Asbestos was esteemed precious by the ancients; they employed it to make tissues which served to envelop the body when it was buried after death, and to preserve its ashes unmingled with those of the fuel by which it was consumed. A large marble urn was discovered in 1792, in a vineyard near Rome, containing a piece of this asbestos cloth more than two yards in length by one and three quarters in width; it resembled cloth made of hemp, but it was as soft and glossy as silk. It confined the half burnt bones and skull of some ancient worthy; it was placed in the library of the Vatican. Obtained from Persia at great expense, the custom of burning the corpse in a

tissue of its substance could only be current in the richest families. The Prince of Pliny considered it in effect reserved for royal sepulchres. Superior qualities of it served for cloths for the sacred lamps, and for the table linen of the wealthy; after use it was said to be thrown into fire by the servants to be cleaned.

Pliny was ignorant of the nature of asbestos; he classed it with vegetable substances, and called it 'unchangeable linen.' He compared its value to that of fine pearl, and added that it was prepared to sustain the heat of fire by the broiling sun of the India deserts where it grew.

We are surprised to find the ancients giving credit to tales so absurd. Pliny the Roman naturalist, believed, on the testimony of the sage Anaxians, that a tree enveloped in a tissue of asbestos, could stand, without the least injury, the blow of an axe.

In modern times, some industrious individuals have occupied themselves in spinning asbestos, and have succeeded in making it into cloth by resorting to the expedient of mixing it with cotton or linen, without which the thread has not sufficient strength to be woven. They then put it into the fire and draw it forth a tissue of pure asbestos. This round about way would probably have been unnecessary if they had known and applied the kind of asbestos best fitted for their object.

Madame Perpetti has succeeded in Italy for some years past in fabricating from it cloths, paper, and even lace. A book was deposited in the French Institute printed entirely upon paper manufactured by this lady. The process of manufacture is described as quite simple and not very expensive. This paper is very good either for writing or printing—by employing any ink composed of manganese sulphuret of iron, the writing will be preserved even after having passed through the fire, and the paper has the great value of securing precious documents from destruction by the flames. Asbestos has also been employed in various other useful capacities, such as lining for safes, &c., but we have not room to speak further on its qualities.—Country Gentlemen.

YEARLY FOOD OF ONE MAN.—From the army and navy diet scales of France and England, which, of course, are based upon the recognized necessities of large numbers of men in active life, it is inferred that about two and one-fourth pounds avoirdupois of dry food, per day, are required for each individual; of this, about three-fourths are vegetable, and the rest animal. At the close of an entire year, the amount is upwards of 800 pounds. Enumerating under the title of water all the various drinks—coffee, tea, alcohol, wine, &c.—its estimated quantity is about 1,500 pounds per annum. That for the air received by breathing may be taken at 800 pounds. With these figures before us, says the Medical World, we are able to see how the case stands. The food, water, and air, which a man receives, amount, in the aggregate, to more than 3,000 pounds a year; that is, to about a ton and a half, or more than twenty times his weight. This enormous quantity may well attract our attention to the expenditure of material required for supporting life. A living being is the result and representation of change on a prodigious scale.

HOOPS IN KING GEORGE'S TIME.—Hooped petticoats from the time of George II. to the middle of the reign of George III. had become a subject of scandal. Ladies then, as at this day, outraged all decency in their dress; hoops in the middle of the last century began to be made of an oval form, and made such immense projections on each side of the body, that the satirists compared a fashionable woman to a donkey with a pair of panniers. Wright says, in speaking of the many ingenious ways to accommodate ladies in getting into coaches, "are those with moveable roofs and a frame and pulleys to drop the ladies in from the top, so as to avoid the discomposing of their hoops, which necessarily attended their entrance into the

door." Another great outcry was that the ladies were too fond of showing their bare necks and shoulders, and wearing their hoop-petticoats too short.—Notes and Queries.

East India Justice.

"From Compton," wrote Sir John Malcolm to lady Clive, "I marched to Panwell, a distance of twenty-four miles. When I had proceeded two or three miles, I came up with a small guard of armed men belonging to the Poonah Government, who were carrying a young man with his hands bound, along the road. I asked them who the prisoner was, and where they were going. The commander of the guard said that they were going about a mile further, to a spot where a robbery and murder had recently been committed. 'And when there,' he added, 'I shall cut this man's head off.' 'Is he the murderer?' I asked. 'No,' said the man, 'nor does he, I believe, know anything about it. But he belongs to the country of the Siddee, (pointing to a province in the vicinity which is still held by the descendants of the former Admirals of the Mogul Emperor,) from which the murderers we well know, came; and we have orders, whenever an occurrence of this nature happens, to proceed into that country, and to seize and put to death the first male, who has arrived at the age of maturity, that we meet. This youth,' he concluded, 'was taken yesterday, and must suffer to-day.' On my expressing my astonishment and horror at a proceeding, in which the innocent was doomed to suffer for the guilty, he said that that was not his business; he only obeyed orders. 'But,' he continued, 'I believe it is a very good plan. First, because it was adopted by Nana—Furnavese, who was a wise man; and secondly, because I am old enough to recollect when no year ever passed without twenty or thirty murders and robberies on this road; and all by gangs from the Siddees' country. Now they are quite rare; not above four or five within these twelve or fifteen years, which is the period, this custom has been established.' As we were conversing, we reached the spot fixed for the execution.—The guards halted and began to smoke their hubble-bubbles, or pipes. The prisoner's hands were untied, and he took a pipe along with them, with much apparent unconcern. Indeed his whole conduct marked indifference to his fate. After he had smoked, his hands were tied behind his back as before; he was taken a few yards from the road, and desired to kneel. The executioner, who stood beside him, grasping a straight two-edged sword with both hands, called out to him, 'Bend your head.'—Then the man did as desired, and by a most dexterous blow it was severed from his body. The trunk sprung upright and fell backwards. A rope was then tied round the heels of the dead body, and it was hung up, on a low tree, for the terror of others. After this was done, the guard sat down, smoked another hubble-bubble, and then returned to the ghaut."

THE SOURCE OF THE MISSISSIPPI RIVER.—Lift a bucket of water from the Mississippi river at New Orleans, and ask yourself the question: "From whence it came," and the answer may be, from the sandy deserts of New Mexico, from the Pine hills of Carolina, from the rolling prairies of Nebraska, or from the cotton-fields of Georgia; from the British possessions, north of the 49th degree of latitude, separated by a thin ridge of ice covered rocks from streams that flow into the Arctic Ocean, or from bowers of orange and magnolia that perfume the cane-fields of Louisiana, from the frozen lakes that gem the bosoms of Minnesota and Wisconsin, or from the flowery plains of Alabama and Tennessee; from the lake bound peninsula of Michigan; from the hill-sides of waving grain in Pennsylvania and New York; from the tobacco-fields of Virginia and Maryland. It may be a part of those mighty volumes that roll their never tiring waves through Iowa and Missouri, through Kentucky and Arkansas, Mississippi and Texas. It is a part of

the ten thousand little rills that coming hymning their way from that mountain range where-in arise the Columbia and the Colorado of the West, or of those from whence the Delaware and Susquehanna hasten away to meet the rising sun. In the spurs of the Alleghany it has saluted the springs of the Roanoke and the Saluda, and far beyond the black hills it has locked arms with the mighty Saskatchewan as he hurried on his cheerless journey to Hudson's Bay. The springs of the Connewango listen to the roar of Niagara, and the fountains of the Platte overlook the craters of the volcanoes of Utah. It has fertilized a country greater than the empire of Alexander, and has carried a richer commerce than all the rivers tributary to Imperial Rome.

FREEZING TO DEATH.—That to be frozen to death must be a frightful torture, many would consider certain, from their own experience in the effects of cold. But there we fall into the usual error of supposing that the suffering increases with the energy of its agent, which could only be the case if sensibility remained the same. Intense cold brings on speedy sleep, which fascinates the senses, and fairly beguiles men out of their lives. The most curious example of the seductive powers of cold is to be found in the adventures of the botanical party who, in Cook's first voyage, were caught in a snow storm on Terra del Fuego. Dr. Solander, by birth a Swede, and well acquainted with the destructive deceits of a rigorous climate, admonished the company, in defiance of lassitude, to keep moving on. "Whoever sleeps will perish." The doctor spoke as a sage, but he felt as a man. In spite of the remonstrances of those whom he had instructed and alarmed, he was the first to lie down and die.—The same warning was repeated a thousand times in the retreat from Moscow. Allison the historian, to try the experiment, sat down in his garden at night, when the thermometer had fallen four degrees below zero, and so quickly did the drowsiness come stealing on, that he wondered how a soul of Napoleon's unhappy band had been able to resist the treacherous influence.—London Quarterly.

PRINTING IN CHINA.—According to the best authorities, the art of printing was known in China upwards of 900 years ago. In the time of Confucius, B. C. 500, books were formed of slips of bamboo; and about 150 years after Christ, paper was first made; A. D. 745, books were bound into leaves; A. D. 900, printing was in general use. The process of printing is simple. The materials consist of a graver, blocks of wood, and a brush, which the printers carry with them from place to place. Without wheel, or wedge, or screw, a printer will throw off more than 2,500 impressions in one day. The paper (thin) can be bought for one-fourth the price in China than it can in any other country. The works of Confucius, six volumes, 409 leaves octavo, can be bought for ninepence. For an historical novel, twenty volumes, 1,500 leaves, half-a-crown is the price among the Chinese.—Montgomery Martin's China.

EACH hair composing the human beard is furnished with a distinct gland, elaborately and beautifully complete. Underneath are innumerable nerves, immediately connected with the various organs of the senses, ramifying in every direction, and performing important functions. In shaving the upper lip with a dull razor every one has noticed that the eyes water, showing a connection between the nerves of the beard and those of the eyes. Many cases of weak eyes, according to good medical authority, may be traced to the removal of the beard. This hair, when in full growth, forms a natural protection to the nerves, and also holds, as it were, in suspension, a quantity of warm air, through which the cold air in breathing passes, and then becomes rarified and tempered, and fit to come in contact with the lungs.

Scraps little—think much—do more.

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FRIDAY, JULY 3.

An original article appeared in the *Chronicle of Friday* last on Utah matters, in which the writer publishes the prophecy of a gentleman posted in political affairs, to the effect that within one year Utah will be a State in this Confederacy, without the recognition of the polygamy institution in its Constitution. This, it is thought, will be repudiated by President Young receiving a revelation that polygamy is no longer required, that being an indispensable requisite to the admission of the Territory of Utah as a State. To complete the absurdity of this prophet's hypothesis, he thinks it likely that it is a revelation of this character that is to be revealed because the apostles and elders have been summoned to Salt Lake.

How a man laying any claim to common sense and given to the exercise of his reasoning faculties, can be deluded into the publication of such ideas for the public to peruse, is strange to us. Were as baseless a theory to be advanced upon any other subject than that of "Mormonism" the originator would be subjected to ridicule. As we have often said, there is not the slightest occasion for the word, polygamy, to be mentioned in the Constitution of Utah, nor in the discussion of the question of her admission into the Union. The discussion of the question will neither be shortened by the repudiation nor protracted by the advocacy of polygamy by the Latter-day Saints. If Utah have claims to admission into the Confederacy as an independent State, they are equally as valid with the belief and practice of the doctrine of polygamy by her people, as though they believed and practiced monogamy. Under no circumstances can Congress legitimately make the belief or practice of that principle an objection against her entrance into the Union. The people of Utah are aware of this, and, therefore, will never submit to be deprived of rights which they, in common with every citizen of these United States, possess. Had they and their leader, without regard to the commandments of God, been inclined to conciliate or seek the favor of man by making these concessions, they would have done so years ago. They have suffered mobbing, plunderings, perils of every description, and have lost their lives and the remainder been expropriated, for their adherence to the principles of their religion. If conforming to the popular prejudices, and repudiating every doctrine opposed thereto, had been the object instead of obeying the counsel and commandments of God, what a vast amount of fearful and bloody persecution might have been saved! If love of life and all its comforts, was insufficient to induce them to recant their belief in their religion or any of its principles, then how unreasonable it is to suppose that a desire to become a State would prompt them to do it. Men permit themselves to be deceived in their estimate of the Mormons by the idea that they are actuated by sordid or licentious motives in their movements. They have not bestowed that amount of reflection upon the subject which they might and which it really demands, when they give utterance to such an idea. The entire history of "Mormonism," from its inception until the present time, teems with evidence of the falsity of such an idea. They have sacrificed every thing for the sake of their principles. Sordid or licentious motives would never prompt men to take a similar course to theirs. These would cause men to float with the stream of popular feeling; their course has ever been against it.

The article contains many ideas relative to the course pursued by the head of the church of keeping back the new principles and revelations from the new converts and the world; and thinks it quite likely that many of the "poor curses" sent out on missions deny the existence of these principles honestly, as they may not be aware of their being revealed. Paul says that milk is suitable for babes—those unskilful in the word of righteousness; but strong meat belongeth to them that are of full age. It may be that the experience of the head of the church in Utah has taught him the truth of these remarks of Paul, and he has been constrained to put them into practice. But do not the Mormons have an extraordinary amount of confidence in the truth and impregnability of their system when they appoint such ignoramuses to advocate and defend their doctrines against the learning of the world? With other systems and creeds, particularly when strong opposition is expected, they put forward their talented and intelligent men to combat with their opponents and to propagate their ideas. If the "poor curses,"

and ignoramuses of the Mormons are so successful in disseminating and defending the principles of "Mormonism," and bringing such large additions to the church yearly, what may not be expected from those who know the whole of its principles? Every principle that the present missionaries teach, has been repeatedly proved to be invulnerable. They have been individually and collectively assailed by priest and layman, learned and unlearned; but from every ordeal they have ever emerged brighter and more attractive. If this has been the result of the advocacy of "Mormonism" by those who only know its principles in part, how much greater and more apparent would the results be if those thoroughly acquainted with it were to be its defenders!

The idea, however, that the head of the church keeps the members in ignorance of the principles which are revealed, only excites a smile on the part of those acquainted with the operations of "Mormonism." If men be in ignorance of its principles, it is not because of deception practiced upon them by the head; but because they do not take the proper course to have their ignorance dissipated. The gospel of Jesus Christ, or "Mormonism," as it is termed, teaches men that the Lord is accessible to all who humbly seek him in the appointed way. The head of the church is not the only privileged person, tho' he stands as prophet, seer and revelator to the people. No man that is faithful to his God and his religion, whether he be in Utah or called by duty to minister in foreign lands, will be unprepared for the reception of principles which are being revealed to the head of the church. He possesses that Spirit which Jesus said should lead men into all truth. That Spirit, if sought after, and cherished, reveals these principles to him, and he thereby becomes a living witness of their truth. This is what constitutes the potency of "Mormonism," or more properly the gospel, and is the means by which its believers are bound and cemented together from the head downward. Elders faithful in their callings, then, are not kept in ignorance by the head of the church not letting them know too much.

Assassination of President P. P. Pratt.

By this mail was brought the melancholy and heart sickening intelligence of the murder of our beloved brother, President Parley P. Pratt. This diabolical transaction will no doubt be the signal for a general jubilee throughout California, as it has already been in the East, and will be a cause of congratulation and rejoicing among all those who hate the servants of God. Their triumphing, however, will be but short. God will, ere long, come out of his hiding place and vex the nations in His sore displeasure. He will make requisition for blood. He will require the lives of His servants at the hands of their murderers. He has sent them Apostles and Prophets and they have slain them, crying, "their blood be upon us and our children." Their request will be granted, for verily upon this generation shall come all the righteous blood which has been shed from the time of Jesus until the present.

We extract the following particulars from a letter we received from Mrs. McLane, giving an account of the murder and the circumstances attending it.

"My heart sickens at thought of the scenes of blood and desolation through which I have been called to pass in the brief space of one month. I came to my father's in December last and took my children and journeyed to Texas, where I remained until the 13th of April, when I engaged passage in a wagon with a man who was going to Nebraska. He had a wife and three children—was not a Mormon. We had travelled three hundred miles, and were in the Creek nation when the father of the children met us with a strong force of armed men. At the moment he met us there was but one man with him, to whom he pointed, and said, 'That is an officer madam.' I looked at the man and said, 'Are you an officer, sir?' He made no reply. I repeated but he did not reply. The father then dragged me out, threw me on the ground—got hold of the dear children, and no entreaties could avail, they were soon out of sight and I have not seen them since, only at a distance.

"In about two hours after their shrieks had died away in the distance, a man stating he was 'the Marshal' rode up and read a paper to me, charging me in connexion with P. P. Pratt, James Gammell and Elias Gammell with larceny of clothing belonging to Albert and Annie McLane to the amount of ten dollars. He said I was his prisoner and must go to Van Buren, Arkansas for trial.

"The next day when on the way we met a company of soldiers who had P. P. arrested. We were carried to Van Buren, a distance of over a hundred miles, and brought before the court only to be told, 'There is nothing found against you, you may depart.' When Parley was released from the prison, McLane took after him, and two men accompanied him, and a little later the rabble. Twelve miles from the town they got up with him, fired six balls which only made holes in the skirt of his coat. One of the men then headed Parley's horse, which threw him entirely in the power of McLane, who then stabbed him twice; one of the wounds went direct to his heart and he fell from his horse. But the fend was not satisfied, after leaving him once for dead, he came back and when close to him fired, which made a wound on his neck but would not have taken his life. After all this he lived two hours and a half and answered to many questions made by persons who came to the spot, and saw him die. This is the testimony of the man who lives near the place and saw it all (the name Winn). I went the following day under the protection of Mr. Hays, the Marshal, to Mr. Winn's house, where I saw the dead body of

the 'Beloved Parley,' saw his precious blood dripping from his heart.

"A young brother who had been preaching in the Creek nation, and happened to be with br. Parley when arrested was also arrested and put in chains with him, but released as soon as we reached Van Buren. This young man (Higginson) went with me to see the body buried, and the Marshal assisted to roll the body in fine white linen, which we did after the gentlemen had put on him a clean pair of garments. He was still quite limber and looked natural. He looked well when we had done, but in the afternoon he greatly changed. I could not stay to see him put in the grave, but br. H. said he would, and then escape in the night."

The murderer, will, of course, receive the congratulations of his friends and accomplices, while his name will be extolled by the press from one end of the land to the other, and the deed, will not only be justified, but applauded as a richly merited act of retributive justice. The world, will, for the present, say that the victim of this cold-blooded murder died as an adulterer and paid the just penalty of his crimes, even as the Jews said that Jesus died as a traitor and a blasphemer and according to their law had rendered himself worthy of death. But, thank God, there is a higher tribunal than popular opinion—We are willing to rest our case in the hands of our great "Advocate" and "Judge." We appeal to the Court of Heaven, and there, if not before—in the presence of an assembled world, and before an innumerable company of angels and the church of the first-born, shall the innocence and purity of this martyred servant and Apostle of the Lord Jesus be established—the decision given by human courts on earth be ratified, and it shall be said, "THERE IS NOTHING FOUND AGAINST YOU, you have been faithful unto death, enter now into the joy of your Lord and be crowned with glory, honor, immortality and eternal life!"

"The Herald of the 16th of May, published at Fort Smith, Arkansas, in the vicinity of where Elder Pratt was killed, contains an article on the transaction which evinces the hellish malice and hatred that filled the heart of the writer, and which doubtless finds an echo in the heart of every hater of "Mormonism," though they may not be so bold to express it. He not only justifies the deed, but unblushingly expresses his "rejoicing over the death of a human being, who has been launched, unprepared into the presence of his God!"—that there is "one Mormon less!" and says it is important "that the lives of all such men as Pratt should at once be put an end to." The same editor says: "If thou hast power to raise the dead, Parley, raise thyself!" How much this resembles the cruel rejoicing over and mocking of Jesus by the Jews when he was upon the cross. "He saved others, himself he cannot save." "If thou be the Christ, come down from the cross and we will believe on thee!" But br. Parley is beyond the reach of their venom. Their fiendish taunts and reproaches fall unheeded on his ear. His was a stormy life—and his death a tragical one. His enemies have long thirsted for his blood, and now their fiendish malice is glutted. But he is now beyond their power; he is free from his enemies, and "rests unharmed in endless life."

He lived faithful, died pure and rests in peace; and while his murderer will wander to and fro in the earth as a vagabond and an outlaw, hated and despised, surrounded with demons, and his bosom filled with fear, remorse and despair till life itself shall be burdensome to him—Parley will be enjoying the society of the good and great who have gone before, and with them will be waiting in anticipation of a glorious resurrection—While the name of his assassin shall be first execrated, then die, rot and be forgotten forever—Parley's will be embalmed in the hearts of millions and will be handed down to posterity as that of a noble philanthropist and a martyr to the cause of truth.

Eastern News.

THE news brought from the Eastern States by the steamer which arrived on the 30th ult., appears to make the affairs of Utah occupy quite a prominent place in the world's present history. A Governor has been appointed for that Territory, (an individual having at last been found who is willing to accept that office) and will be soon despatched to his field of labor, accompanied by several other Territorial officers who will be appointed to fill the various offices now vacant, and some two thousand U. S. troops as an escort, and as assistants in liberating the many groaning prisoners which they expect to find there.

The extensive preparations which have been made for anticipated operations in Utah, must certainly appear formidable to lookers on, and they no doubt think they are calculated to strike terror to our hearts. But we are not alarmed—It is only the guilty who fear. We cannot determine the bounds to which events that are in the future may extend, neither do we give ourselves any uneasiness about it, as we know that there is a God who ruleth in the heavens and men are but agents to do His will on the earth.

The name of the appointee for Governor has not yet been made public, but we are informed by a gentleman somewhat posted in political affairs, that Mr. Conway, of Arkansas, has received and accepted the appointment, and is probably ere this on his way to occupy the post. As some of our far-seeing editors had

made out the Governor's instructions before he was even appointed, we have been enabled to learn that immediately on his arrival he will issue a proclamation to all who desire to leave the Territory, informing them that they can have the privilege of doing so.

Our enemies no doubt confidently expect that this action on the part of the Administration will prove the death blow to "Mormonism." But in this, as has always been the case, their expectations are doomed to disappointment. Come what may, it will only tend to accelerate the onward march of truth, and the more speedily to establish the kingdom of God upon the earth. We are just as confident of this to day, when the prospects are, humanly speaking, gloomy and ominous, as we were when every thing seemed propitious. Even if we should be driven from our present location in Utah, our enemies will find that they have only driven us closer together, and forced upon us, that, for desiring which (as they say), they profess to pursue their present course towards us—viz—an Independent Government.

But we are of the opinion that by the time Congress has supported 3,000 troops there for a year or two they will begin to think it very expensive business; especially when they find that Gov. Young very peaceably gives place to his successor—that there is no rebellion to put down—no riots to quell—no outrages to resent—no treason to subdue—no murders to avenge nor any oppression to destroy.

Besides, inactivity will not suit Gen. Harney's nervous, fiery temperament, and unless he can contrive to pick a quarrel with the Mormons, Indians or somebody else he will not be likely to want to stay there long, and judging from present indications he will find more demand for his services, and a more active and congenial field for operations in the Eastern States. Talk about treason in Utah! There has not been a hundredth part as many treasonable acts or speeches committed or uttered in Utah that there have been in other States and Territories. Insurrection exists every where. The municipal against the State, and the State against the Federal authorities—each striving for the mastery, while anarchy and confusion prevail throughout the length and breadth of the land. You'll have your hands full, soon, gentlemen. It is well you have adopted decisive and speedy measures with regard to Utah, for if you had waited much longer you would not have had any troops to spare to send there. As it is we should not be surprised if they have to stop the other side of the Rocky Mountains.

FOUND HIM OUT.

(From The Mormon of June 6.)

WE once heard a simple story about a not over bright boy, who, on the eve of his departure from home for service with a stranger, was cautioned by his mamma to "keep a close mouth" or the folks would find out that he was a fool. The boy left, and on his arrival at his new place became the subject of interrogatories; but mindful of the last maternal instruction he was silent. Not a word could be drawn from him. Unsuccessful efforts to get an answer exhausted the patience of the interrogator, and then came the burst that revealed the annoyance—"You're a fool! you're a fool!" The poor lad thinking that his fortune was spoiled, returned home, sobbing and crying, "Oh, mother, they've found me out, they've found me out, they said I was a fool!" The fond, caressing mother, who thought all eyes as blind as her own, half vexed and more grievously demanded why he had not kept her instructions. "I did mother, I did," sobbed the boy; "but they found me out, they said I was a fool!" So it is, there are things in this lower world which cannot be hid from even the gaze of mortals, disguise them as you may, keep silence, "Burke" them if you will, they will out sometime. After such a lengthy preface we take particular pleasure in laying before our readers the following, which we clip from the *Chicago Weekly Tribune*, of May 28th:

Judge Drummond of Utah.

We have had occasion to allude to this worthy who professes to hail from Chicago, and who has made quite a lion of himself in the newspapers.

The *Ogawka Plaindealer* contains an article which is conclusive that the Judge should have very little to say about immoralities in Utah, or indeed anywhere else.

The *Plaindealer* states that at the time he was appointed Judge he was a resident of that town.

"And if his private history were written it would unfold a career of as cruel and inhuman treatment to a family, as could be found in the annals of infamous husbands. The press in this place well knew his perfidy, but, out of regard to the feelings of his family, remained silent. After Drummond's resignation, and return to the States, he seemed to evince no desire to visit his family. When it was announced through the press that he was in Chicago, Mrs. Drummond proceeded thither to seek an interview with him; and although she stopped at the same hotel, and remained one night while he was there, he managed to screen himself from her sight, and the next morning stealthily got aboard of the train and came to this place, and took two of his children with him. His wife remained a week in Chicago seeking in vain for her faithless husband; and then returned home only to have a more bitter pang added to her already broken heart to find that her children had been spirited away, she knew not where."

We have long known Drummond to be all that his family knew him to be, and which they

very naturally wished to conceal from the public; but neither they nor we are in possession of any secret; wherever the wretch has been he has exhibited his real nature, he has left his blating mark, and thousands know him to be what he is. Before he left Utah he well knew that the people of that Territory would expose his abominations, and he took the first opportunity to write against them to damage their character; and, as he hoped, thereby to invalidate their testimony; but has he succeeded? Verily no! He has lied, he has made numerous unfounded charges, which have been published and republished, again and again, all over the Union, and by which he has, doubtless, stirred up the worst feelings of the people against the Mormons, and very high succeeded in placing the administration at Washington in a dilemma; but when the present clouds that now indicate a raging storm against the Mormons, shall have passed away and the morrow bring with it clearer times, then will Drummond wither before the brightness of Truth—the tangible, incontrovertible facts, which a new Governor or "Special Commissioners" will discover if they examine impartially the evidence pro and con.

The *Ogawka Plaindealer* has not published his timely revelation of this scapegrace to favor the Mormons; but from a sense of justice to the public, and none need suspect that we have a friend in the *Chicago Weekly Tribune*—as it is our unscrupulous enemy—the *facsimile* of our New York contemporary of the same name. The fatality that rushes on the criminal to the great imprudent act which reveals his crime, has followed the "horse-trader" Judge and villainous wholesale calumniator of Utah, who would have rejoiced in the massacre of thousands of unoffending persons for the purpose of covering up his dark deeds, but he has at length got to the end of his rope.

[Will not our contemporaries in this city and State, many of whom have been quite eager to republish Drummond's slanders against the Mormons, manifest enough fairness to give place to the above extract from the *Chicago Weekly Tribune*. Let the public have an opportunity of knowing the character he bears at home in Illinois; they then, perhaps, can judge of how much credence there is to be attached to his statements in regard to the Mormons.—This will be giving the public a glance at the other side of the story.—Ed W. S.]

ABSENCE OF THE EDITOR.—In consequence of the Editor being absent from the city together with a great influx of news, his rejoinder to the *Bulletin* of the 27th ult., with other interesting matter, has been reluctantly but unavoidably laid over, and will appear next week.

A mistake was made in the number of a portion of this week's edition by putting No. 16 instead of No. 17. It is customary to make the "Devil" the scape-goat for all our faults, but as we believe in giving even him his due, we exonerate him from blame this time.

Later from Switzerland.

From our Foreign Correspondent:

RUE DU CENDRIER, 108 Geneva, Switzerland, May 10, '57.

DEAR BROTHER GEORGE:—In order to keep my promise I again take up the pen to drop you a few hasty lines that you may occasionally learn how things are moving along with us. Since my last I have conducted forty-eight of our Swiss emigrants to Liverpool. They sailed on board the *George Washington* on the 28th of March, for Boston, all well and in good spirits. I spent an agreeable time in England and returned to Switzerland much refreshed in spirits as well as in body. The work of the reformation has been taken hold of by the Saints here with all their hearts. I have re-baptized upwards of seventy-five myself and, three for the first time. Since I last wrote you, I have had some excellent times among the German Saints, as I have visited them again and had the pleasure of addressing them in their assemblies a number of times, and the satisfaction of knowing that they understood me when speaking to them in their own language. Dodging the police has become so habitual to me, that I think but little about it as soon as the danger is past. I have had them come into the same room where I was and look and inquire for me; but cutting off one's whiskers makes a great difference in appearance.

Since my return from England, we have established some Penny Emigration Funds, thus giving each of the Saints an opportunity to show how much they desire to go to Zion; and I am most happy to say that many of them are doing their best. We have not yet, however, got the machinery fairly at work. I have hopes that it will be the means of strengthening many that would otherwise have fallen now while they see a way of paying in a year or two for their own emigration. I expect in about one month or six weeks to take another tour among the Saints, and shall endeavor to see every branch and comfort and instruct the Saints as far as in my power. We hold a conference to-morrow in Geneva, so I will close for the moment and wait until our conference is past and then let you know how all has went off.

May 11th, '57.—This morning I attempt to add a few lines according to promise. At ten o'clock yesterday morning, our conference as

sembled, when we attended to what business was necessary, such as upholding the authorities of the church in Zion and in all the world—adopting the word of wisdom—establishing a penny fund etc. for the emigration of the Saints—also a distribution pamphlet fund for the more extensive preaching of the gospel in this conference—to pay tithing etc., etc. The afternoon and evening were spent in hearing reports from elders and instruction. I addressed the Saints in the evening on reformation and was followed by Elder Samuel Francis on the same subject. I assure you we had a good time, and it infused new life into the Saints, which I trust will be the means of awakening them to a sense of their duties. The work of the Lord is prospering, and we have fair prospects of greatly augmenting our numbers soon. Only let the iron bands of superstition give place to plain simple truths—the iron rules give religious liberty and protect a foreign "Mormon" as though he were a Catholic, Presbyterian, Darbyist, or a member of any other of the *Ism*s or sects of the day, then these lands would yield their thousands of good faithful Saints; but all will come round in the due time of the Lord.

The *STANDARD* comes tolerably regular to hand, and I assure you that it is a treat in these far-off lands. Besides the valuable intelligence contained in its editorials and correspondence, it contains the latest news from the home of the Saints "Fair Deseret" that we receive, especially in winter. My last news from home is six months old. I suppose all is right that the mails are so irregular for the deluded Mormons, but I do not know why it should be so. Why cannot the *DESERT NEWS* come to us as soon as the *STANDARD* and that be printed and arrive three or four weeks first?

My health is good, God be thanked, and it is a general time of health with the Saints here. We anticipate publishing some tracts soon, and flood the country with the words of life in book form, so if they will not let us go and preach the words of life in person we will do something at it by means of the press.—Does our little sheet ever reach you? [Yes, regularly. Ed. W. S.]

Well, brother George Q., may God bless you and make you mighty in publishing truth and putting down error, and assist you and all that labor with you in the great work in which we are all engaged, is the constant prayer of your friend, brother, and fellow laborer in the gospel of Jesus Christ,

JOHN L. SMITH.

P. S.—My best love to the brethren of the office and all inquiring friends, not forgetting your family, in which Elder S. Francis joins.

J. L. S.

City Summary.

RAIN.—On Monday evening the people of this city and vicinity were visited with several refreshing showers; at about ten o'clock it rained quite steadily. Such an event at this time is something unlooked for and very unusual; but few instances of the kind having ever occurred within the memory of the oldest inhabitant.

TRAVEL ON THE PLAINS.—Owing to the high rates of passage on the steamers, a large number of persons are intending to cross the plains this season to the Atlantic States. Several parties have already left, and others are busily employed in making preparations. We hear of several companies who contemplate a visit to Great Salt Lake City on their homeward journey.

CELESTIALS COMING.—Letters from China state that an army of Chinese, ten or twelve thousand strong, will leave that country for this during the ensuing six months. The intestine troubles and the threatening attitude of England drive them from home. A large number of the immigrants are men of means. Several Chinese houses already located in California are closing up their business in China with a view of employing their entire capital in California.—*Town Talk*.

THE FIRE.—A fire broke out on Friday afternoon in a two story frame dwelling situated on Geary street, a short distance west of its junction with Market and Kearny streets. The alarm was quickly given, and the Hall bell called forth the whole Department. The loss is estimated at \$5000.

ARRIVALS.—The ship *Wizard*, which arrived from China on Sunday, brought over 700 Chinese for the Canton Company of this city. The streets presented quite an animated appearance by the different squads of single-filed, who gazed with astonishment at the strange sights they viewed.

ARRIVED.—The *Santa Cruz*, a propeller built in New York for Davis & Jordan, of this city, to be put on the trade between this port and Santa Cruz, arrived under sail on Sunday, 146 days from New York.

CLOSED.—The office of the *State Journal* was, on Monday afternoon, attached and closed, and the publication of that paper, for the present at least, discontinued.

The Latter-Day Saints

Meet every Sunday in this City, at the PAUL HARMONIC HALL, Stockton street, near Jackson, at 11 A. M. and 7½ P. M.

